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THE INFLUENCE OF PLATO ON SAINT BASIL

A Dissertation submitted to the Board of University Studies of the Johns Hopkins University in Conformity with the Requirements for the Degree of Doctor of Philosophy

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Baltimore
1904

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Introduction

The Influence of Plato on the Church Fathers

The influence of Plato on the Church Fathers is a subject that has received considerable attention in exclusive treatises as well as in general works. A brief survey of some of the results obtained will be given to show how wide-spread this influence was.

Justin Martyr, a Christian philosopher who wore Greek dress, was a Platonist before he was a Christian and Platonic speculations abound in his works. Baker however points out, that philosophy has hindered, the difficulty of harmonizing

[illegible] pro-Platonic and anti-Platonic [illegible]. In Epist. II (Wagner II p. 312 [illegible]) he states that the teachings of Plato were not foreign to Christ, and [illegible] again in [illegible] place he [illegible] that he attacks the heathen philosophers, Plato, Aristotle, etc., [illegible] [illegible] Chap. 5 ff. and [illegible] Plato's [illegible] in Chap. 7. Such [illegible] is the [illegible] of Plato's teachings he shows a thorough knowledge of his works, quoting from the Republic, Timaeus, Theaet. and Phaedrus.

Similar [illegible] of the superiority of Plato were [illegible] held by Clemens, a contemporary of [illegible], and a man of the [illegible]

question was raised in the Greek philosophy, see Aristotle, Metaphysics, the Alcibiades, Phaedrus in Plato, translations by Asbury & H.

The theology and nature of the work of Dionysius (c. 100 AD) that has been preserved to us, Christian heresies, does not offer very much appositionally for reference to Plato but even in Dionysius, two quotations from Plato are cited, [illegible] the Rules & of the Timaeus. These quotations are in the divine nations, Dionysius IV 1, 25, 1, and are cited by Proclus in proofs and defences of Plato.

Particularly (c. 100 AD) quotes Plato frequently but [illegible] [illegible] to assign that Plato has been

the honour of old Athens, that the philosopher venture only for the more glory and thereafter between Greek and the Christian a great difference results, see Burkes p. 66, Nachwort p. 43.

Clement of Alexandria (150-215 A.D.) and his pupil Origen (185-254) were both great admirers of Plato. Both quote Plato frequently, Zeph. Clement very much more frequently than Origen, and both emphasize the Christian element in Plato in their attempt to harmonize philosophy and Christianity. See Zahn-Harnack pages 20, 21.

Passing over others we may mention further Hippolytus who flourished early in the third

century most likely levels a sharp
against Plato, see Index p. 120,
Kind Aristotelian, p. 180. The table
of "the Anthems Head and Fathers
of philosophy" see Text 11, and
Text 12. Then several lines, Index p. 19
So, come nearer to the fourth
century and to two authors
contemporaries of St Basil whose
work is to Plato has been discussed
in separate dissertations. Gregory
of Nyssa is shown to be dependent
on Plato for theory of his Hexaemeron
and the immortality of the soul
by a Mr. Drexler, ἐν τοῖς ἀποδεικτικοῖς
τῶν ἡμῶν δόξα καὶ Πλάτωνος ἐν τῷ περὶ
ψυχῆς καὶ Ἱπποκράτους καὶ Χρυσίππου, Εἰδικῶς τῶν
The national authors, in Indices
the quotations-evidence of Basil were

afterwards the Emperor Julian, Hof. Quellenstudien in Sie Werke von Kaiser Julian, Leipzig und Wien 1893 remarks that "his prodigious memory seems to have held in solution all Plato", and further in a dissertation, Die Kaiser Julians Stellung zu den neuplatonischen, etc. a study of his style, Leipzig 1896, makes the statement, p. 71, that Plato is Julian's favorite prose author. In support of this he also adduces from Schwarz, Philologus 57 1897, p. 64 that also that in Julian there are 57 quotations from Plato, a number that greatly outnumbers the quotations of all the other prose authors combined. In this Dissertation

makes a list of some 18 items of Platonic resemblances.

Enough this brief statement of a few facts bearing on the relation of Philo to the Fathers of early Christian thought it is plain that Dr. Harris's observations in Contradictory Witness when he remarks on p. 27 that it seems very different for the Christian Fathers of the first centuries to accept the influence of Philo

Now the purpose of the present study is to show how far the influence of Philo is manifested in the works of Clement, but before proceeding to the subject proper it is desirable to take a logical survey of Clement's early life and education.

in order to show the tendency of this preliminary training

Outline of life of St Benedict

The chief authorities consulted for the life of St Benedict are the following: Gregory, B.V.P. Dial. Lib. Secundus; Sanctus, Fr. Lives of the Fathers; Dialogues; Gregorius Magnus, Opuscula; Mabillon Ven. Bernhardi Magni, Magni Ord. Sancti Benedicti; Pitra, Spicilegium Solesmense, Preface of Tomus I. pp. 5 ff.

The period of Benedict's life that was devoted mainly to meditation and prayer, before he had decided to consecrate himself to the work of the church, falls naturally into four divisions, i. the time of study under his parents, ii. his time of solitude

and Constantinople with a [illegible]

Meanwhile the elder was a famous

Greek of Smyrna. The biographers dwell

much upon an incident of the Turc-

Greek war which occurred in this

island. Mr. Cromwell, and Admiral

Van Tromp, as mentioned with the highest

distinction and their forefathers

brothers. If we may judge from

the history of their children this

island must be true, for the oldest

daughter married Mr. Van Tromp at

a tender age and three more little

brothers and one sister. If it is

a great thing to derive glory from

our ancestors, much greater is it

to add glory to them, says Gregory

Nazianz.

My this father there was spending

[illegible] was given to Brazil as by [illegible]
[illegible] of this education [illegible]
[illegible] Antoniano [illegible]
[illegible] says that it consisted of [illegible]
[illegible] the art of [illegible]
[illegible] speaking well, not the study of this
comprehends that of the ancients
[illegible] there [illegible]
repentance of prose and verse,
the phrase 'moral reading' [illegible]
refers only to [illegible] the
[illegible] Fathers did not [illegible]
to learn Latin', [illegible]

The date of the [illegible]
[illegible] very [illegible] are all very
uncertain but it seems probable
that he did not go to Lucca
until compelled by the death of his
father to [illegible] Teaching

This is the beginning of Maximus who estimates the date of about 112 A.D. when Basil was thirty. At what time he left Byzantium and the school of his residence in Constantinople is impossible to tell, but he reached Athens probably in 331 and remained there from 351 to 356 A.D. The Suda also mentions the teachers of Basil at Athens as Himerius and Prohaeresius, Hephaestus and Proaeresius etc., while Gregory of course teaches Basil as excelling in his personal knowledge of study, in rhetoric, in Greek literature and in philosophy.

Some after his return from Athens Basil underwent baptism at the hands of an Hierarch finally in 365. He was ordained

to Euripides upon these texts, he was elected to succeed to the Lectureship of Greek in 1919, an office that he held for many long years.

Dawe's wide knowledge of Greek enriched his texts in many references to the Greek legends and in making quotations from the Greek authors from Homer down, and we shall now pass to the consideration of the extent of his indebtedness to Plato.

All references are to the Oxford text of Plato unless otherwise indicated. [illegible] (Pohlenz [illegible]) excluding [illegible] and other [illegible] spurious by Burnet.

Influence of Plato on Christ in Theology and Phil.

The question of the reconciliation of the theology of Christ & the Platonic theology has been discussed by Commentators. Is Christ Element in Plato and the Platonic philosophy translations by Zeller, Jowett. Commentators show that their conclusions are very diverse in regard to the bearings of the problem, because, because attributed since revival of learn. Text Lectures will be taken up in order here. We see for the conclusions we have been to draw to Christ. Proceeding to Rome.

Great commentators recognize the resemblance of Christ's teaching from the philosophy before the coming of the Christian. Plato's teaching stands out like a star, [illegible] from the [illegible] and its parallels in Plato.

In the morality of the Yorkshire [illegible] the [illegible]

[illegible] of [illegible] in [illegible] [illegible] [illegible]

[illegible]

These explanations [illegible] cannot be [illegible] in any [illegible] with reference to the [illegible] of Tout. Though in [illegible] details and Plato's phraseology in various passages is identical with that of the Politicus it would be [illegible] to suppose that [illegible] the Politicus is particularly [illegible] influenced by Plato.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the nature of [illegible] may be taken
that [illegible] [illegible] [illegible] [illegible] of [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible] of [illegible] family [illegible] small [illegible]
[illegible] on the passage of the [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

The [illegible] of [illegible] may be [illegible] [illegible]
[illegible] of the [illegible] [illegible] [illegible] of [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

After the [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

differ into psyche and into [illegible] principle [illegible]

Since now the soul is independent of the body we must choose the soul that is after the body.

And a soul is [illegible] breathing spirit which exists and rule the other spirits as by life and vapour distinction, while of body the [illegible] spirits.

Blood and spirit impede the [illegible], for the [illegible] psyche [illegible] of vapour psyche [illegible] while [illegible] for [illegible].

Also from it should be [illegible] breathing spirits [illegible], the other [illegible] spirits [illegible].

This whole nature of [illegible] seems to be dependent on the [illegible] in the [illegible], see page 161 f

[illegible] possibilities from the [illegible] [illegible] may be [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Rhetorical [illegible]

[illegible] the analysis of [illegible] [illegible] a [illegible] of particular [illegible] of the [illegible] of [illegible]

[illegible] [illegible] [illegible] [

These passages [illegible] that [illegible] is complete in the first place, it turns out inconsistent of [illegible] that the causes of phenomena are the elements of nature. The body is formed with the most proper [illegible] which is merely a [illegible] formed by [illegible] of the elements that make up the body, which therefore [illegible] are [illegible] to Empedocles of Plato, [illegible] principle and [illegible] [illegible].

Add to these considerations the fact that this [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the passages [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Conclusion.

[illegible] Thus [illegible] [illegible]
[illegible] the determination of the adaptedness of
the [illegible] of the [illegible] [illegible]
[illegible] [illegible] with the Platonic Teaching
on the Separation [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] may be used the [illegible]
of these [illegible] the hydrogen ion, or
the hydroxyl ion, or the phosphate ion.

These questions in the [illegible] [illegible]
found in [illegible] in connection with [illegible]
[illegible] from the hypothesis [illegible]
[illegible] the result of the [illegible]
the [illegible] [illegible].

[illegible] on the subject of [illegible]
[illegible] [illegible] the [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible]
[illegible] of the hypothesis [illegible]
[illegible] with the theory of [illegible] the
[illegible] of [illegible] advanced [illegible] made [illegible] the
[illegible] of [illegible] which [illegible] to [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] inconsistency in the general [illegible], [illegible] though the fact that a magnetomotive force [illegible] electromotive force is used by Prof. [illegible] introduces this point [illegible] and to benefit from [illegible]. So though there is nothing here to prove definitely that [illegible] time in which the passage of flux, the magnetizing force is supposed to magnetize the possibility that this is the case.

[illegible] to the publication of some experimental parallelisms connected with the general subject of [illegible].

[illegible] relationship in regard to friendship in general by [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] [illegible] [illegible] [illegible] for [illegible]
[illegible] the necessity of simplifying [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] the [illegible] of these [illegible]
[illegible] part the [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] of Philosophy

[illegible] under these principles by philosophy, [illegible] [illegible] [illegible]

of the Church. Nevertheless his life was the ground of theological work by the authority of his work which left Kant's [illegible] for philosophy. In Göttingen, one of major [illegible] and [illegible] [illegible] the foundation and also that of the Romantic School, also [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] period.

Under this tendency towards a [illegible] [illegible] to [illegible] [illegible] relationship of [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] theory of [illegible] philosophers [illegible]

[illegible]

[illegible] of the [illegible] [illegible] the [illegible] [illegible], not [illegible] [illegible].

If [illegible] [illegible] [illegible]

Natural [illegible] with the conditions of life could not [illegible] such [illegible] [illegible] [illegible]

[illegible] the [illegible] [illegible] [illegible]
[illegible] for the [illegible] [illegible] [illegible]
[illegible] in the [illegible] of a [illegible]
[illegible] of [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible] but [illegible] would

The [illegible] in the house, it may be noticed, was very elaborate which had of course in [illegible] but the general [illegible] is worth noting

Relation of Modern Finance to Social Welfare

The [illegible] Revolution of [illegible] Rand on the Mississippi, a Pioneer on the [illegible] of the world, remarkable and of the most complicated process of world wide [illegible] that received much [illegible] from the Indian.

Tragedy of Repurchase [illegible] of this world, that [illegible] by Europe [illegible] Earth up [illegible] between the [illegible] world with the Indian [illegible] [illegible] the tragedy of [illegible] [illegible] the Indian [illegible] before [illegible] [illegible] [illegible] [illegible] [illegible]

The process of Canada Another tragedy of Spain [illegible] on the [illegible] where the [illegible] the [illegible] of [illegible] with the [illegible] of [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] the [illegible] of the [illegible] [illegible] [illegible]

[illegible] to be [illegible] to [illegible] [illegible]
[illegible], [illegible]

He also proceed at once to the question of his relation to State [illegible] [illegible] from the nature of the subject chiefly the Finances of State.

At the very beginning the [illegible] of the subject [illegible] allowed to [illegible] the Finances of [illegible] to be a [illegible] [illegible] (Ministry), as the subject of the Discussion is also declared to be [illegible] [illegible] [illegible]

[illegible] on the difficulty of the subject and the variety of ways in which a deflection from the [illegible] may be explained as not [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The [illegible] of a [illegible] boundary [illegible] with the Creation which [illegible] makes the [illegible] of the [illegible] and [illegible] of that [illegible] which is the further [illegible].

[illegible] is [illegible] to [illegible] [illegible] [illegible]

[illegible] frequently [illegible] by the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] understood.

[illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] of [illegible] [illegible] [illegible] of the [illegible].

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [

[illegible] the [illegible] [illegible] of [illegible] [illegible] [illegible] of the [illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the [illegible] [illegible] [illegible]

So the [illegible] [illegible] particularly in the [illegible] and the statement of the relation of the creator to his [illegible], both of [illegible] the [illegible] of the creature due to [illegible] of the [illegible] of the creator.

In this [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

The real problem that [illegible] [illegible] is [illegible] the [illegible] of the [illegible] of the [illegible] [illegible] between [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

As a proof of the importance that Hand attaches to this period he [illegible] to the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Before leaving the subject of the electrode in filmed [illegible] with [illegible] to [illegible] and the passage of [illegible] for [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the idea is that the [illegible] [illegible] [illegible]

[illegible] exceptional [illegible] from [illegible]
[illegible] [illegible] of [illegible] [illegible] [illegible]
the society of Lord Stone Cork without
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] by a [illegible]
[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] while [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] is the upper [illegible], [illegible] [illegible] [illegible]

[illegible] the [illegible] of the [illegible] the [illegible] that [illegible] light [illegible] [illegible] angle.

[illegible] ἐν τῷ τῶν [illegible] [illegible] ἐστὶ τὰ [illegible] [illegible] [illegible] [illegible] τὸ [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

The nature and forms of the [illegible] that are developed [illegible] are [illegible]

[illegible]

[illegible] the Egyptian [illegible] are [illegible] the [illegible] [illegible] [illegible]

The representation of the morally
corrupt in the fourteenth century [illegible],
[illegible] more [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the [illegible] and [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

Hence the reference to the Timaeus in Politicus and the fact that immediately after the preceding statement Plato remarks that the theory of the mathematical aspect is far more complex than in the theory of the moral nature of the state. Now this description of the mathematical of the state which he will remember later, follows in the Timaeus very shortly after the quotation of the myth. Hence it is clear that therefore the appropriateness of this comparison by Plato is made apparent.

Plato further does not fail to remark on the etymology of the word myth which is mythos.

[illegible] Thomas von Aquin,

[illegible] τὸ πολλοὶ [illegible] ἐφάνησαν τάσσοντες [illegible] ἀφορμὴν [illegible] ἐν τοῖς [illegible] τῶν [illegible] ἀρχῶν [illegible] ἀφορμὴν [illegible] ἀνάγκη [illegible] ἀφορμὴν [illegible] ἀφορμὴν [illegible] ἀφορμὴν

The Stoicism [illegible] [illegible]
[illegible] with the [illegible] [illegible] [illegible] of [illegible]
often [illegible] by [illegible], that [illegible] the
[illegible] of [illegible] [illegible] [illegible] with
the [illegible]. The [illegible] of [illegible] [illegible]
the [illegible] [illegible] [illegible] therefore [illegible]
[illegible] to the [illegible] [illegible] for his
descriptions of the [illegible] and [illegible]
of the [illegible] of heaven. We may [illegible]
that [illegible] [illegible] to the [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible], while the
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ([illegible]), [illegible] [illegible]
[illegible] [illegible] [illegible].

[illegible] the [illegible] [illegible] [illegible]
[illegible] both [illegible] [illegible] [illegible]
[illegible] to the [illegible] of the

successfully by the [illegible].

There has been [illegible] discussion of the [illegible] of the Commonwealth, [illegible] and there [illegible] of people [illegible] [illegible] of [illegible] the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible], [illegible] [illegible] [illegible].

Relations are especially [illegible] if the relations to each other of the final [illegible] in each [illegible], the [illegible] [illegible] [illegible]. The idea expressed that motion of the [illegible] is impossible because it would destroy the condition of equipoise and equality in space, is practically the same, although the form of expression is somewhat different, subject that related phrase of "[illegible] [illegible]" [illegible] adjectives have been followed by [illegible] [illegible] [illegible] in this [illegible] [illegible] [illegible] [illegible].

Thus the [illegible] of the [illegible] is [illegible] but the [illegible] has a [illegible] [illegible].

[illegible] study of [illegible] metaphysical papers [illegible] higher criticism.

The question of the beginning of Genesis and the distinctions between day and night comes up next for consideration.

Genesis begins simultaneously with the creation of the universe.

Θεὸς ἐν ἀρχῇ ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν. ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. καὶ εἶπεν ὁ θεός, γενηθήτω φῶς, καὶ ἐγένετο φῶς. καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν, καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους.

Since 1[illegible] Japan has [illegible] [illegible] [illegible]

[illegible] of [illegible] and [illegible]
[illegible] quite different.

Perhaps [illegible] agree [illegible] [illegible]
this passage by the [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Further [illegible] of
[illegible] are found [illegible] [illegible]
[illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] of many [illegible].

[illegible] of this [illegible] is [illegible] by [illegible] the [illegible] of [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] the [illegible] of
[illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

The general resemblance between these two relations is not that can be safely insisted upon, but the important fact to be observed here and elsewhere is that in the development of this analogy there exists many parallelisms. [illegible]

[illegible] in the Tonkinese mind after the assimilation of language was [illegible]

The usual period which has intervened between the [illegible] and these [illegible] is [illegible] not [illegible] removed from the subject of [illegible]

[illegible] of [illegible] is [illegible] [illegible] [illegible]

[illegible]

It is hardly necessary to note that Dr. Bell's treatment is much more complete than that of Plato and that his statements might easily be reduced from the Euclidean theorem. It has been shown on page 15 above that Bell may have anticipated this result in order to support his theory of the spiral in opposition to Plato.

Again in regard to the statement both words also have notes in

[illegible]

[illegible]

[illegible]

[illegible]

Besides these considerations of the [illegible] and the [illegible] there [illegible] to be four parallel [illegible] [illegible] to the traditions. Final [illegible] concerning the ethical nature of the [illegible] of [illegible] by both authors that [illegible] did not [illegible] from the [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] made in the [illegible]
[illegible] the [illegible].

[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible].

The proof for the notion that these
[illegible] are the possible [illegible]
of the [illegible] of [illegible] in the [illegible]
[illegible] [illegible] [illegible] for the [illegible] [illegible]
[illegible] which is the [illegible] [illegible] the
[illegible] [illegible] [illegible] [illegible] [illegible].

There is also another approach
possible for the [illegible] of the
subject of the [illegible] in the
[illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] the [illegible]
[illegible] [illegible] [illegible], the [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The [illegible] has [illegible] provisions [illegible] the [illegible] of the [illegible] of [illegible].

[illegible] of [illegible] [illegible] of [illegible] [illegible].

[illegible] of [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

The [illegible] in regard to the formation of [illegible] [illegible] [illegible] to [illegible] from [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] γὰρ [illegible] ἀν εἰ
εἴρα τὴ ὁρῶνα γίγνεται, ὁπόταν τὸ τοῦ τε
ἀρχιτέκτονος [illegible] ἐνεῖναι [illegible].

Ἀλλ' οὐδ' [illegible] ἀναγκαῖον [illegible]
[illegible] τὴν ἀνάγκην [illegible]
[illegible] ἐν [illegible] ἐνεῖναι [illegible]
[illegible] ἐν [illegible].
[illegible] ἐν [illegible], [illegible]
τὴ ἀνάγκη [illegible] τὴν [illegible] [illegible]
[illegible] ἢ [illegible] [illegible] ἤδη [illegible]
τὴν γὰρ [illegible], [illegible] [illegible].
[illegible] ἐν [illegible] [illegible]
[illegible] τὸ [illegible] [illegible] [illegible]
[illegible] τὴν [illegible].

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] regard the view of the
Scottish [illegible] that the [illegible] of
[illegible] is always in the [illegible] and there
[illegible] the [illegible] [illegible] and [illegible] [illegible]
and [illegible] the [illegible].

The fish also receive some attention
in both works. The following references
are [illegible] which may be cited as
exhibiting some [illegible].

[illegible] the [illegible] of [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible] Tables [illegible] Similar [illegible]

Dionysius [illegible] writing says that Sou[illegible] [illegible] to have [illegible] to be found per[illegible] [illegible] [illegible] Timaeus [illegible]

The Scandinavian [illegible] at [illegible] [illegible] that in the Kalevala of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the Timaeus. Among the many [illegible] of the subject not only are the main [illegible] of Plato reproduced but [illegible] [illegible] there appear notable paraphrases [illegible] expressions which tended me to the belief that in the preparation of these [illegible] [illegible] [illegible] free use of the Timaeus as one of

the books of reference.

The reproaches to which chiefly in the final form which this deal more particularly with the excellence of the invention are limited to the formation of the theorem. In these the formal the physical inferences which we have considered, developing logically the theory of the excellence from the matter predicating through a preceding cause to the fact of the excellence, followed by the deductions of the nature of the substance and the theory of the elements. The nature and forces of the universe are then considered, finally tending to the position of the dimensions of time, and finally we state the theory of the

formulation of the problem.

The last three formulas of Euler's discussion respecting the bridge through the institution of the six seven equations of the lectures, the structure of the bridge of Kaliningrad permitted only that the Königsberg citizens to raise analysis of its not anything that we found lately a single Euler paradox in this action. Hence we principally to look to other sources and Mittelhoff has shown in dissertation that for the matter he has drawn largely on Aristotle.

There is however one subject that requires a large section of the Treatise about which Euler practically nothing to say. This is the subject of the formulation

of [illegible] the presumptions of his [illegible] which his [illegible]. It is [illegible] that [illegible] not [illegible] to [illegible] this [illegible] for all the [illegible] of the [illegible] Revelation, [illegible] that [illegible] in this [illegible] of which he [illegible] any knowledge, he [illegible] [illegible] in [illegible] what [illegible] [illegible] that the characterization of the [illegible] of God [illegible] the [illegible] of his [illegible] [illegible] be [illegible] [illegible] the [illegible] [illegible] by the [illegible] of God.

That he [illegible] no more than [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] for example [illegible], he [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] the [illegible] of [illegible] [illegible] with the practical [illegible] of the [illegible] [illegible] [illegible] of [illegible] [illegible] the [illegible] [illegible] [illegible]

[illegible]

In his history of Classical Jurisprudence (Cambridge 1911, p. 112) Sandys notices the statement that Bacon in his disparagement of Plato indicates that he has been influenced by Machiavelli. Even so far as it would suggest that the study of Machiavelli in the Italian, this statement is rather inaccurate, as will be briefly indicated.

The expressions of Bacon are found in this work so powerful that by all the editors as two passages are sufficiently whose Regno, Preface to Novum Organum, Spedding I p. 1: "To one, I fancy, who has never both Bacon and Machiavelli, it may seem that Bacon in these expressions of his has proposed

The difficulty of translation [illegible] that of interpretation. I propose to be sure that Lucretius wished everything of his own, mind without and transposed, but he had it as a free translation would.

Stop in the preface to the Dialogue on the Nature of Gods he declares. Every [illegible] suppose that Lucretius whom he wrote his books on his deathbed [illegible] meaning things in Latin form Greek.

The second quotation is from the preface of the Lucretius edition of Lachmann, Munchausen says, where the author mentions that both Lucretius and Varro probably arise from the lost Representation of Empedocles & Epicurus made from a translation of Antiphanes.

The preface also notes the beginning

[illegible] the [illegible] [illegible] that [illegible]
Andrea [illegible] [illegible] [illegible] [illegible] [illegible]
that not because [illegible] [illegible] [illegible] [illegible]
[illegible] of the translator. [illegible]
frequently [illegible] most [illegible] [illegible]
[illegible] [illegible] the earlier work.

Also [illegible] on the whole [illegible]
[illegible] [illegible] of the [illegible] although
it is [illegible] that [illegible] [illegible]
people [illegible] [illegible] [illegible] the [illegible] of
[illegible] translation. [illegible] [illegible]
of the [illegible] for [illegible] [illegible] [illegible]
mentioned above is [illegible] from the
[illegible] that [illegible] [illegible] [illegible].

[illegible], as the [illegible] [illegible] of
[illegible] [illegible] [illegible] not [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible],

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] interpreting the [illegible] of
[illegible] [illegible], [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [

of [illegible] [illegible] following [illegible]
[illegible] on the [illegible] of the [illegible]
which is most [illegible] by [illegible]
in this [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] of the
[illegible] of [illegible]
depending [illegible] [illegible] to the
[illegible] [illegible] [illegible], which is
not [illegible] by [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] into the
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible] Mr. [illegible] [illegible] may
[illegible] [illegible] [illegible]
[illegible] [illegible] by [illegible].

Although these [illegible] might
be multiplied almost indefinitely,
enough has been presented perhaps
to prove that [illegible] with [illegible]
[illegible] [illegible] with [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] (Hughes v. [illegible]),
[illegible] by [illegible] [illegible] [illegible] that
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] of [illegible] in [illegible] in [illegible]

[illegible] of these [illegible] [illegible] explanations which [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] we should not require an absolute identity of phraseology before accepting a passage as a quotation of Nicodemus.

Now these three are the only direct unsigned quotations from Plato in the [illegible] passages of Hippol. Thus in a remarkably small proportion compared with the practice of the other Fathers, greater length for instance by direct quotations in the longer passages, indeed, [illegible] contemporary passages in the Philo passages, and [illegible], Philo [illegible] [illegible] passages [illegible] with many [illegible] the Fathers are with Plato frequently.

An indication to these unsigned quotations Plato is supposed to by [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

passages that bear on the with the
style of Plato, [illegible]
[illegible] of [illegible] to the [illegible]
[illegible] of [illegible]
[illegible] of [illegible] [illegible]
[illegible] of [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible] of the [illegible] of the [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

The [illegible] of this [illegible] [illegible] [illegible]

[illegible] of [illegible] the appearance of [illegible], and yet not identical in the other respects. [illegible] is not the Japanese [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

These paintings by the Masters are the only pieces which are the interesting since they compliment [illegible]. The Chinese [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] the [illegible] appears not
[illegible] [illegible].

[illegible] the [illegible] relations
are [illegible] [illegible] [illegible]
[illegible] [illegible] the [illegible], the [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] of a highly [illegible]
[illegible]. The [illegible] [illegible] that
difficulties [illegible] [illegible] [illegible]
[illegible] for [illegible] the [illegible]
[illegible] of [illegible] [illegible] [illegible],
[illegible] the [illegible] [illegible]. The [illegible] [illegible]
[illegible] of [illegible] the [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] to
[illegible] the [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
by the [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible] [illegible] [illegible].

While this [illegible] may be
[illegible] [illegible], [illegible] the [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] the [illegible]
of [illegible] [illegible] [illegible] [illegible] [illegible] of the
[illegible] of the [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ὅτι ἀφ' ἑνὸς μὲν τὸ ἀδύνατον τὸ ἐμφανὲς τοῦ ἑνὸς [illegible] τῆς [illegible] τὸ ἄπειρον καὶ τὸν τρόπον τινὰ [illegible].

Κρὰ [illegible] Ε. [illegible] πρὸς αὐτὸ τὸ μὴ [illegible] αὐτὸν εἶναι, ἀλλὰ τὸ δὲ τὸ ἐμφανὲς καὶ μαλλον [illegible] πρὸς ἑαυτὸ, ἀ [illegible] καθαρὸν, καὶ περιέχει πάντα τῷ ἑνὶ [illegible] τῶν [illegible].

[illegible] ἐμφαίνει τὸ [illegible] πάντα, τὸ καὶ ἀλλ' ἀλλήλοις [illegible] καὶ τὸ μὴ μὴν τῶν ἀλλήλων [illegible]. Τὸ γὰρ τοῦ [illegible] πρόσεστι [illegible] τῶν [illegible], καὶ τὸ [illegible] μάλιστα τὸ [illegible] [illegible] τὸ ἀφ' τοῦ [illegible] τῆς [illegible] τοῦ [illegible] μὴ [illegible] [illegible].

Κρὰ [illegible] [illegible] τοῦ τὸ (τοῦ [illegible]) μὴ [illegible], ἀλλὰ τὸ [illegible] τὸ [illegible] [illegible]

[illegible]

[illegible]

[illegible]

24

We consider as the primary rays or
radiant pencils, that is to say the
first classes of rays corresponding to
the first classes of the passages from
the diaphragm situating that light
concentrated for distances which
brought successively to the right or
blended and which not the intensity
Therefore, to note the perpendicular
on the incident rays, they must
take first as the wholeness of
objects, then as the reflections in
water, and finally as the objects
themselves.

Depth of these relations, boldness,
analogies that could as therefore
frames the formation have results
of the diaphragm

[illegible]

[illegible]

[illegible]

[illegible]

The [illegible] between the second passage of Ulysses and that of the Phaedo is noted by [illegible] of Bacchi [illegible] [illegible] p. [illegible]

The [illegible] in both [illegible] is [illegible] [illegible] and the [illegible] of [illegible] in

[illegible] that the [illegible] of
his principles by Hamilton and Mill is
the general treatment of the
subject pages, 41 & 42, particularly
which also shows relations to this
platonic reference.

Also scholastic proof, if needed,
is furnished by the fact that the
words of Hamilton immediately
preceding those quoted, in my
MS of Sydney lectures, in my MS
copy, [illegible] those parallel to
the marginal reading of the Knowledge
Operates separate MS notes. In the
printed paper Sydney of course not
necessarily, in my MS copy.

[illegible]

[illegible]

[illegible]

[illegible] of the [illegible] of the [illegible]
[illegible] of [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]
of the figures of the [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible]

[illegible]

[illegible] sind [illegible] Sinne [illegible]
[illegible] und [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible] the pilot [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

The complexity of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] proof that the [illegible]
of the Republic [illegible]
[illegible] the [illegible]
[illegible] of the [illegible]

[illegible]

[illegible] the [illegible]
[illegible] of [illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

If we the theory of these principles [illegible] the [illegible] [illegible] [illegible]

bible was thoroughly admitted.

Hitler compares those who had the impudence of their convictions to dogs who attack the stones with which they are hit instead of those throwing the stones. The comparison is perfectly fit, the dead thing is insensible of its power has gone from it.

Hence, he says, makes use of the comparison to illustrate the folly of getting angry at a different person from those who has provoked you. The whole point of the comparison is there that, are that reminding being the fact that the anger was directed towards the wrong object.

This passage of the Aphrodite is quoted by Dionysius. Hence it is an Eleusinian mysteriis of necessity.

Ἀλλ' ὁ μὲν ἀνὴρ ἔσται μὲν ἐν ἀγῶσι, ἔσται δ' φίλος τῶν ἱππικῶν τῶν ἐν ἱππικῇ

Οὐ μὴν ἀλλ' ἔσται γε ἡ ἀρετὴ ἔστι καὶ τοῦ ἔστιν ἐξαίφνης, ἔστιν δ' ἀθάνατος φύσις ἔστιν ἀθάνατον.

Καὶ ὁ τοῦ Ζεὸς καὶ ἀρετὴ ἔστιν ἡ ἀρετὴ καὶ ἔστιν ἔστι ἀφορὰ τὸ κόσμῳ τῆς κόσμου, ἔστιν καὶ ἡ κόσμος τῆς φύσεως ἀνεπιφάνειας, ἔστιν ἐστὶ τῶν φύσεων.

Κρὸ ΙΟΕΣ ἀνὴρ ἔστιν τὸ καὶ ἀρετὴν ἔστιν, ἔστιν ἀρετὴ καὶ ἀρετὴ καὶ ἔστιν τῆς ἀρετῆς τῆς ἔστιν ἔστιν ἔστιν

not [illegible] but not [illegible], [illegible]
the Emperor [illegible] [illegible] to not [illegible]

The first two passages of these
[illegible] immediately after
the other in the [illegible] [illegible]
[illegible] with each other and
with the Preface [illegible], suggest
that Pascal must have had the
phraseology of this reference
of the Republic [illegible] in
mind when he wrote this
[illegible], and thought this
[illegible] capable of being [illegible]
[illegible] to provide [illegible] not
with one only but with two
comparisons.

The third quotation from
Pascal [illegible] where the [illegible]
of [illegible] [illegible] [illegible]

[illegible] of [illegible] [illegible] in the language that we should expect it to appear in Greek [illegible] [illegible]. The Hexameter is a dignity, gives that one reference to where it is found, the passage of the Republic called above.

An objection to this the [illegible] [illegible] in thought helps to convince us that Saint is using a borrowed phrase. Plato states that everything has its natural season, wheat has [illegible], iron has need of [illegible]. Similarly in Saint John is the proper season of friendship is [illegible] is of wheat, and again favoring is the season, [illegible] of friendship as

[illegible] of the [illegible]

[illegible] [illegible] [illegible] [

[illegible] by the [illegible] of [illegible]
[illegible] body by [illegible] introduced the
[illegible] of [illegible]

The [illegible] of Hertz is
[illegible] directly with these [illegible]
[illegible] of [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]

This [illegible] [illegible] to be another
example of a [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible]

The first of these fine metaphors which occurs in the Tree, suggests that Dante may have read the Mahomet statement in Ibn-al-Arabi's recorded sayings from Ibn-al-Arabi is merely a repetition of the phrase of the Koran, which is the only example of this metaphor that we find in the Theosophist.

As is parallel only in the Concentrations Plate is present form of by Reason, Faith Thus is divine Intuition Plate reason mentioning spiritual reception, good use modern terminology explanation of phrase.

[illegible] the [illegible] [illegible] [illegible]

[illegible] more than
the [illegible] itself, the [illegible]
[illegible] in that it is [illegible]
[illegible] of [illegible] the [illegible]
[illegible] the guidance of [illegible].

The [illegible] of [illegible] [illegible]
the [illegible] of [illegible], [illegible] of
that is not [illegible] [illegible]
[illegible] of the [illegible] [illegible]
[illegible] of [illegible] [illegible] [illegible] to
[illegible] [illegible] [illegible]
that [illegible] [illegible] [illegible] [illegible]
of [illegible].

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible].

[illegible] of [illegible] the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] and [illegible], in [illegible]
[illegible] experiment and [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

the necessity of immediately [illegible]
which force the student acquaintance
philosophically following by study
of the poets, historians and
orators, great as they are preparation
the state before they appear.

The content of the separation line
is concerned with the characteristics
of language which state definite the
the conditions of the climate, [illegible]
the things to be finished and their
characters begotten by [illegible]
educations. In philosophic state
must be prepared to make a
good [illegible] on the [illegible] to
attempt to language must [illegible]
a thorough [illegible] education.

In forms of expression the
[illegible] study [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] from the [illegible] of [illegible]
[illegible] representation of the [illegible]
and [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] without [illegible] that [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] may this passage of Plato and particularly the comparison of the state to a diseased animal have a [illegible] with Xenophanes, [illegible] it may be perhaps the Xenophanes. This would be suggested and [illegible] philosophers, and incidentally the phrase in Plato is a simple [illegible].

[illegible] although Dean does not indicate the [illegible] the text of the Sangar [illegible] as [illegible] to [illegible] that [illegible] [illegible] is a [illegible] from Plato.

[illegible] [illegible] should the identification with Hesiod [illegible] this metaphor [illegible] the model of a [illegible] state

[illegible] [illegible] from the
[illegible] portion of the Republic,
[illegible] page [illegible]

[illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] many [illegible] that the [illegible]
of this [illegible] [illegible]
[illegible] [illegible] of [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible] Rome [illegible]
[illegible] [illegible] the [illegible]
analysis that is the struggle for the
state to understand in the [illegible]
of wealth and [illegible]. In the
phrase "[illegible] together" [illegible]
introduced [illegible] a [illegible] way.

[illegible] [illegible] that [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
passages borrowed from the
personal [illegible] of the Republic
to which reference is made [illegible]
[illegible] [illegible] to the preceding
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] that [illegible]
the personal [illegible] [illegible] [illegible]
[illegible] [illegible].

[illegible]

[illegible]

[illegible]

[illegible] says the gods of life that
bestow all things to all nations
constituting the Egyptian Sophist
the Platonic notion of the sophists
that they trade the truth while
pretending a variety of disguises
after the manner of Proteus.

It seems probable then that
Mendesiangen is right when he
notes in this passage of Hesiod
(op. cit. p. 11) "Ἐν δὲ φρεσὶ θέντο θεοὶ
ψευδεῖς καὶ λῃστὸν ἀοιδήν."

Has a psychological notion of Hesiod
been speculated.

Hesiod [illegible] the [illegible] in
[illegible] the [illegible] [illegible]
[illegible] to [illegible] speculative [illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] evidence [illegible]
[illegible] the [illegible]
[illegible] [illegible]
[illegible]

[illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [

[illegible]

Experimental Methods

In this section we is proposed to consider some of possible ways to the experimental determination of the conditions in which the conjugate of Hamiltonian is more interesting to other of [illegible]

Both dispersed in the [illegible] [illegible] in certain temperature, without [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] fact that in [illegible] of the [illegible] of the [illegible] [illegible] following [illegible] application [illegible] further parallelism [illegible] [illegible] of the Trinity [illegible] additional proof of [illegible].

The [illegible] of the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Literary Allusions

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

In regard to the leading [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ἄκα τοιγαροῦν τῷ μὲν φίλῳ
ἐξόρκωσα, τὸν δὲ τῆς χορᾶς ἐπίλιψ.

Οὐ σιδηρεῖον τόξον τῷ φίλῳ πρόσφορον,
ἀλλὰ τῷ λόγῳ τοῦ φθεγματίου.

Οὐ γὰρ ἀλλ' ἢ φίλτατε μὲν ἀνόμασεν,
ἢ δὲ φῆν ἀνόμασεν, οὐκ ἐμπίπλω ἐγώ.

Τοῦτο γοῦν Εὐριπίδου τὸ ξυμβόλαιον·
ἢ μὲν γὰρ φίλτατα ἀνέλεγεν ἐμοὶ τόδε,
ἢ δὲ φῆν οὐκ ἀνέλεγεν.

Ἐνταῦθα γοῦν ἢ φίλτατα εἶπεν, ἢ δὲ φῆν δή.

All these quotations are closely
paraphrases of Euripides, Hippolytus
viz., ἢ φίλτατ' ἀνάγκη, ἢ δὲ φῆν ἀνόμασεν.

Long commentary on Euripides
i.e. points out how this verse
was merged by the writers of comedy
as the text for many attacks on
Euripides, of which he also complained.

Theon, 195, Roman 63, 197. It will
proved to be unchanged language
and therefore phonetical in use.

It is impossible to say that these
words are any way indebted to the
use by the Egyptians in Greek,
but on the contrary the fact that
words in the Greek passage which
above passed the language mate
existing than Plato seemed suggest
that he was coining it of first
hand, and not following some
other writer.

As this note on the use of the
word by Jonathan Swift, Spectator
Prof. Sidgwick calls it one of
the most notorious words that
adorned literary use. Whose author
posterity?

Since the chief reason for doing these problems in this connection is to illustrate the difficulty of proving a relation between many variables, it is probably the impossible thing to do unless great accuracy is observed by the student.

It should therefore not be imagined that the few examples in this chapter represent the same kind of work that discovers as practicable formulas to plate and place. In the work we are about where there is no deep proof of correlation it is the product the difference does data multiply.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Plato in this dialogue of the Republic speaks strongly against poets, particularly Homer and Hesiod, though they also recommend teaching of morals in poetry. They are only inventors of fables and have not much knowledge of art.

At the close, we find Socrates reminded Plato and Apologists, that Plato is refuting a mode of poetry which prevailed and throughout the adventures in the Iliad. But Plato also in this Dialogue is strongly influenced.

Confucianism, Second day May 1861, a very analog of the poem from the Tower of Inquisition to the end

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] impel the youth to [illegible] the [illegible] [illegible] which other [illegible] would [illegible] from [illegible] to [illegible] the youth to [illegible]. Again after giving the [illegible] [illegible] [illegible] that [illegible] their opinions [illegible] and the [illegible] [illegible] [illegible] to [illegible] to [illegible], plainly [illegible] [illegible] [illegible] of the [illegible] in opposition to that of [illegible] [illegible].

Various [illegible] help to support this theory. Both [illegible] are [illegible] with the subject of the education of the youth and [illegible] immediately before [illegible] the [illegible] influence in education of the parts with their [illegible] of the [illegible] and [illegible] of

[illegible]

[illegible]

[illegible]

particular interpretation of Darwin's
[illegible] point [illegible] by [illegible]

Thus [illegible] is not accepted
by [illegible], they point up [illegible]
opposite from mind. Wheeler is opposed
to it. And [illegible] objection that the
use of insects positions in the [illegible]
places [illegible] definitely suggested
that [illegible] [illegible] and [illegible]
these passages of Wheeler [illegible]
[illegible] already [illegible] mentioned.

Another parallelism [illegible]
be mentioned here [illegible] from
the [illegible] [illegible] of [illegible]
which [illegible] [illegible] [illegible]
[illegible] of this theory of
[illegible].

[illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] impossible to [illegible] such a [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the [illegible] principles of [illegible] by [illegible] [illegible] [illegible]

Θεω. Δ. [illegible] πάνω στο κοντά
τετράγωνα [illegible] [illegible]
τοῦ γεωμετρικοῦ.

Λαμβ. [illegible] κάθε [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible].

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] contemporary of the equality of [illegible] in field of [illegible] [illegible] deliberate attempt by the [illegible] [illegible] to emphasize the [illegible] of [illegible] in [illegible], [illegible] [illegible] [illegible] [illegible] [illegible].

The [illegible] [illegible] to have been [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Nevertheless the Idea is filled under general communications of work as one of the Nevertheless Things of life which are reckoned by the students of philosophy Non-existence.

It is this form of reason and general postulation of Transcendental together with the necessity of phrases that provide suggest the dependence of one passages on the other.

Hegel's Science in his note on this reference of the Nevertheless refers to Hutchison, Stirling, Page 11, who gives a brief discussion of this subject of genealogy as a chasm to nothing to which the one parallel passage from the

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible] of [illegible] subject.

This description of the [illegible] by [illegible] with the play on the word [illegible] and with its [illegible] of the [illegible] [illegible] to [illegible] to this [illegible] of the [illegible] with its [illegible] etymology, [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [

These reformations are not fundamentally different. The Egyptian who in every way resembles the more intellectual not far removed from Platonism, who disregards time and eternal under the guidance of intuition and reason (Nous), while Aristotle keeps the central aim for the individual of this study into intrinsically in the order according to the Greek expression of intuition.

A nation's mission fulfilled so far as the Egyptian is concerned in the establishment somewhere in Europe where the powers of the Egyptian are developed. Christian in spirit, it is long story. Some points are transitions and indications are more apparent than the other letter.

[illegible]

[illegible] in the [illegible] are [illegible]
[illegible] [illegible] that [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

While [illegible] a [illegible] [illegible]
the [illegible], [illegible] [illegible]
of [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

might be taken [illegible] made from other passages.

The relationship of the cephalic and the trophonic and also between the [illegible] of Pindar, the Cephalic, which [illegible] explain the general definitions of the cephalic of the [illegible] of the [illegible], [illegible], [illegible] the [illegible] of [illegible] relationship. The cephalic is referred to in the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] but did not [illegible] with [illegible] [illegible]. [illegible] [illegible] introduces some illustrations referring to Pythagoras who [illegible] one of his scholars for grossly [illegible], and to Plato who fearing the wearisomeness of the body [illegible] his [illegible] spot for the sake of the teaching

[illegible] such [illegible] the [illegible] from the point of view of the man of wealth, Plato maintains that [illegible] to be able to devote much necessary care to his body a man must be wealthy but that even though wealthy such a man would be an unbearable member of society and the [illegible] of Nicaprocles would not attract them were he [illegible] Plato [illegible]

Summarily these argue that if a man thoroughly understands the good he has no need of other good than is the wisdom that teaches the good to figure. In the Gorgias Socrates quotes the reference to Herodicus in Plato in mentioning the principle of Pragmatic who in his search for the body and its pleasures ordained himself neither than the Pythagorean living.

Such undeniable evidence that based in this section is independent on the Republic is furnished by the fact of the mention of Plato here twice by name, once as indicated above in connection with the selection of the rulers of the Laodicean, and again in 1.2.1.3 where a quotation

in power. This question alone is to the effect that we must pay only sufficient attention to the body in order to keep it for the purpose of philosophy, in order from the repulsive pitfall, more page in order prevent at least that would lead the repulsive in regard to the treatment of these questions.

These various considerations, taken together with necessity of philosophy, the upper city, the superior repulsive and the one hand, the lower city repulsive and superior on the other, the upper city page [illegible] corresponding to upper [illegible], give considerable warrant for the belief that the latter danger was

strongly influenced by the nature of [illegible] we may say that the [illegible] and the [illegible].

[illegible] the [illegible] [illegible] [illegible] [illegible] from [illegible] [illegible] [illegible] of the [illegible]. [illegible] [illegible] [illegible] [illegible]

[illegible]

The Bowman [illegible] is approaching [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] from the [illegible] of [illegible] [illegible] the fact that [illegible] has [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible]

There are facts of consciousness to be noted here in spite of as well as in supervision, for those in lightening the administrative responsibility and life in a community, and for responsibility of individuals, since the independence in the sense we have given by facts to account for the testimony of people into future. The consciousness in phenomenology we endeavor and remove the inconsistent.

Now there is while another passage of Husserl that seems to indicate this same mentality of the perceptive mind the study the reconstructed. Here although the consciousness is not unique. They many metaphysics can be corrected

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Finally there are figures a little [illegible] between the following pairs of proof references that may be taken without [illegible].

[illegible] [illegible] [illegible] [

Conclusion

This paper has not pretended or attempted to prove the total influence of Plato on St Paul, such a task would be well-nigh impossible. We have observed that Paul was brought up in the schools and traditions of Jews, he was trained under Greek influences and was taught by Greek instructors and without doubt Plato was his model from his earliest days and therefore influenced the whole formation of his style.

Further the secondary influence of Plato can not be disregarded, it has been shown that he was the most popular of the Greek

authors with the utility thereof, and
an account of his doctrine relatively
that could be interpreted as treating
an Christianity, was made by his
acquaintance with the works of
his predecessors and other men
imbued with Plato's philosophy.

The Fathers attempted to
show the truth contained and
the mistaken tendency implication of
Plato with the result that always
Plato does not exhibit the
upshot of imitation to be seen
in varying of the other Fathers
who have been influenced the Scripture
for this is not far to seek.

Justin Martyr in his Christian
and Greek treatise on Platonic
quotations, in Platonic references

[illegible] Hebrew [illegible] [illegible] consider the dialogue with Zeyds on the doctrines of the Christian and the Jew, and the Hebrew influences also penetrating into the Quran. Cap. 19 will just with which he is dealing in his determining factor. Image of [illegible] surprise that his theological discussion on the Trinity seems to borrow little from the Greek philosophy.

In our chapter there on the theology of Greek there is little mind of the influence of Plato for while some [illegible] are noted nothing of [illegible] even the Prophet.

Such are his statements on

the subject of ethics there is ample opportunity for them to harmonize effects, blots and inaccuracies of such kind as may have been indicated, though it will doubtless be noted throughout his teachings and activities in his desire to guide the people aright, he has therefore nothing to do with theories of ethics.

We have already stated that Christ was no philosopher and in his teaching not inclined to purely philosophical discussions.

Now in general throughout his teaching here and there a distinctive characteristic or instruction crops out especially in the course of a conversation or

metaphor which Francis Bacon makes in his Essay Atheism. He
he did not forget his Plato.

In the Tempest of Beaumont & Fletcher
there was that wonderful kind of
the most famous scenes in
which the nature of the subject
gave them a good opportunity
for use Plato and where indeed
we find that Plato is used to
the full. The first of these
is the Masque which has
been discussed thoroughly and
in which the characters are
attired in fantastic fashion. The
reference is the Study to the
goatha or the study of Discourse
Lib. where Lipsius says that every
one is [illegible] speaking Lipsius

Magick & Mysticism. In this chapter I have formed some of the ideas & most quotations from Plato given by Taylor, and the classical tables have also in doing more to the additions [illegible]. These are all have been presented and discussed in their proper sections throughout the paper and we need only mention here that the collection of an energy into matter a material complex is proof of the observations just made that when the nature of the subject permitted, Bacon was literally from his Metaphysical minds.

Finally then the influence

[illegible] in [illegible] in [illegible]
[illegible], [illegible] and
[illegible] quotations [illegible]
throughout most of his works, and
which are [illegible] there are [illegible]
[illegible] of it in at least two [illegible]
in [illegible] marked and noticeable.

Kelsey

Theodore Leslie Kelsey was born in New London, New Hampshire Aug. 17th 1882. He received his preparatory education at the Hollow Collegiate School, New York City and in the Fall of 1896 entered New York University where he graduated in the class of 1900. The years 1900-1901 he devoted to graduate study in New York University under the supervision of Professor Hughes and at the same time followed a course at Columbia University under Professor Hodge. In 1901 he entered Johns Hopkins University where he has since

attended Bowdoin College which included Professors Goldsborough, Hildreth, and Cleaveland, Professors Packard and Upham. For all of whom the desire to express his deep felt gratitude and especially to Professor Goldsborough for the inspiration of his teaching